



مَدْرُودُ اِمَامِ اَحْمَد رِضَا خَانِ



A Brief Biography of Imam Ahmed Raza Khan

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Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat
the Founder of Dawat-e-Islami
Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razavi رَاذِی

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابِعُ فَاغُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

My first-ever booklet

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ I bear admiration for A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ since my childhood. My first-ever piece of writing is 'A Brief Biography of Imām Aḥmad Razā' which was published on 25th Rajab-ul-Murajjab 1393 (31st March, 1973) on the eve of 'Yaum-e-Razā.' الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ Its numerous editions have been published with minor amendments with the passage of time.

In those days, the signature that remind of Rauḍah-e-Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not instil into me; I established that mindset later. However, for the sake of remembrance, the initial date is still retained on the last page. May Allah عَزَّوَجَلَّ accept this of my endeavour and make this brief booklet beneficial for the devotees of the Most Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. May Allah عَزَّوَجَلَّ forgive me and every Sunnī reader of this booklet without holding accountable, for the sake of A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى.



آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

25th of Muḥarram-ul-Ḥarām, 1433 Ḥijrī
21-12-2011

تَذْكِرَةُ إِمَامِ أَحْمَدَ رِضَا

Taẓkirah Imām Aḥmad Razā

A Brief Biography of رَحْمَةُ اللهِ عَلَيْهِ IMAM AHMAD RAZA

This booklet was written by Shaykh-e-Tariqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ in Urdu. The Translation Majlis has translated this booklet into English. If you find any mistake(s) in the translation or composing, please inform the Majlis on the following postal or email address with the intention of earning reward [Šawāb].

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Transliteration Chart

ا	A/a	ڑ	Ř/ř	ل	L/l
آ	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ھ / ہ / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	اَ	A/a
ح	Ḥ/ḥ	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اَ	Ā/ā
ر	R/r	گ	G/g		

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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A Brief Biography of رَحْمَةُ اللَّهِ عَلَيْهِ Imam Ahmad Raza

No matter how hard Satan tricks to prevent, do read this booklet completely for the betterment of your afterlife.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

It is a glad tiding from the Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Whoever will recite Ṣalāt upon me, I will intercede for him.’

(*Al-Qawl-ul-Badī*, p. 261 – Mūassasa-tur-Rayyān, Beirut)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Auspicious birth

My Master, A’lā Ḥaḍrat, Imām-e-Ahl-e-Sunnat, Reviver of Sunnaḥ, Eradicator of Bid’aḥ, Scholar of Shari’aḥ, Guide of Ṭariqaḥ, ‘Allāmaḥ Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ was born on Saturday, 10th Shawwāl, 1272 A.H. (14th June 1856) at the time of Zuh̄r

Ṣalāḥ in Jasoli, one of the districts of Bareilly Sharīf, India. The name corresponding to the year of his birth (1272 A.H.) is Al-Mukhtār. (*Ḥayāt-e-A'la Ḥaḍrat*, vol. 1, pp. 58 – *Maktaba-tul-Madīnah*, Karachi)

Birth year of A'la Ḥaḍrat

My master A'la Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has derived his birth year from Part 28 Verse 22 of Surah Mujādalah. In this verse, there are 1272 numerals according to 'Ilm-e-Abjad¹ and his birth year according to Hījri calendar is also 1272. Therefore, it is cited on page 410 of the book *Malḡūzāt-e-A'la Ḥaḍrat* published by Maktaba-tul-Madīnah: The birth dates were under discussion; therein A'la Ḥaḍrat said: اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ My date of birth lies in the verse:

أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

It is these upon whose hearts Allah has ingrained faith, and has aided them with a Spirit from His own.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 28, Mujādalah: 22)

His birth name is Muhammad. His grandfather called him as 'Aḥmad Razā' and he became prominent with this later name.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ It is the science of deriving numerical equivalent of Arabic alphabets.

Amazing childhood

Generally, in every generation the state of mind of the children is almost similar - that until the age of seven or eight years they remain immature and as such they are unable to conceive from. But, the childhood of A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was very outstanding. His sense of maturity and memorizing capability were so strong even in the childhood that that he succeeded in completing the recitation of the complete Holy Quran in the small age of just 4½ years. At the age of six, he delivered an extremely scholarly sermon on the topic of Milād-un-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in front of a very large gathering in the blessed month of Rabī'ul-Awwal and was applauded warmly by the scholars and clerics. At the same age, he determined the direction of Baghdad Sharīf (the sacred city of Ghauṣ-e-A'ẓam عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيم) and thereafter, he never stretched his legs in that blessed direction out of respect. He had burning zeal for Ṣalāḥ; he would offer the daily five Ṣalāḥ's in Masjid taking care of Takbīr-e-Aūlā. Whenever he would happen to come across some woman, he would immediately bow his head lowering his eyes, being overwhelmed with the Sunnah of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ which he poetically expressed in the blessed court of the Most Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as under:

Nīchī ānkḥaun kī sharam-o-ḥayā par Durūd

Aūnchī bīnī kī rif'at pay lākḥaun Salām

(Ḥadāiq-e-Bakhshish)

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ embraced piety to such an extent that, in his adolescence, the sound of his footsteps could not be heard whilst walking. He commenced observing fasts of Ramadan-ul-Mubārak from the age of seven. (*Fatāwā Razawiyyah*, vol. 30, pp. 16)

An event of childhood

Sayyid Ayyūb ‘Alī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that when A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a child, a teacher used to come to his house to teach him the Holy Quran. One day, whilst teaching, the teacher asked A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ again and again to utter a word from a Qurānic verse but he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ could not articulate it in the way as his teacher asked him to do. The teacher would pronounce the word with a Zabar but A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ pronounced the same word with a Zaīr. When A'lā Ḥaḍrat's grandfather Maulānā Razā ‘Alī Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ noticed that situation, he called A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ closer and asked someone to bring the Holy Quran so that the correct word could be seen. On seeing the Holy Quran, he discovered that the scribe had mistakenly written Zabar in place of Zaīr, i.e. what A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ uttered was correct. His grandfather رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked, ‘Aḥmad Razā! Why did you not utter the word as your teacher asked?’ A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ politely replied, ‘I tried to utter as the teacher did but I felt as if I did not have control over my tongue.’

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has himself narrated, ‘There was a teacher of mine by whom I would learn initial level books;

whenever he would complete with his teachings, I would glance at my lessons just once or twice and would close the book. Afterwards, when he would ask me to repeat my lessons, I would repeat word by word. He would astonish observing that situation daily. Once he said to me, ‘Ahmed! Are you a human being or jinn? My teaching consumes time but your memorization does not!’ A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘All praise be to Allah عَزَّوَجَلَّ, I am a human being, however, I have been blessed with the Benevolence and Bounty of Allah عَزَّوَجَلَّ.’

(*Ḥayāt-e-A’lā Ḥaḍrat*, vol. 1, pp. 68)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

First Fatwā

At the age of 13 years, 10 months and 4 days, a Dastār (certification of the completion of Islamic studies) was conferred on A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ as he had completed all the traditional Islamic disciplines from his respected father Maulānā Naqī ‘Alī Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. On the very same day, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ wrote a Fatwā in reply to a query. Finding the Fatwā correct and accurate, his exalted father Maulānā Naqī ‘Alī Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ delegated to him the office of Muftī and A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ continued the services of Ifṭā till his demise. (*Ḥayāt-e-A’lā Ḥaḍrat*, vol. 1, pp. 279)

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

A'lā Ḥaḍrat's expertise in mathematics

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was blessed with unimaginable treasure of knowledge in innumerable disciplines. He made his contribution to about fifty disciplines and wrote valuable books. He possessed expertise in almost every discipline. He had such perfection in 'Ilm-e-Tawqīt (science of the determination of timings of Ṣalāh and Fasting) that he would set his clock merely by looking at the sun in daytime and the stars at night. The time he would set was always accurate and never differed by even a single minute.

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was exceptionally skilled in mathematics. Once, Dr. Ziyāuddīn, the vice chancellor of 'Alī Garh University, who possessed foreign degrees and awards, visited A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to seek the solution to a mathematical problem. A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked him to express his problem. He replied, 'It is not so easy to express this problem.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked again, 'Express a bit!' The vice chancellor described the full complexity of the problem but, to his astonishment, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ instantly provided a satisfactory solution!

Stunned by listening the correct answer, Dr. Ziyāuddīn said, 'I had made up my mind to go to Germany for seeking the solution to this problem but fortunately our Professor of Islamic studies, Maulānā Sayyid Sulaymān Ashraf Sahib guided me to come here. It seems as if you were already looking into

the solution of the same problem in some book.’ He went back delighted and satisfied. He became so impressed by the grand personality of A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that he grew beard and became regular in offering Ṣalāḥ and observing fasts of Ramadan. (*Ḥayāt-e-A’lā Ḥaḍrat*, vol. 1, pp. 223-229)

A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also possessed substantial proficiency in Taksīr, Astronomy, ‘Ilm-e-Jafar etc.

صَلُّوْا عَلَى الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Amazing power of memory

Abū Ḥāmid, Sayyid Muhammad Kachōchawī رَحْمَةُ اللهِ الْقَوِی عَلَيْهِ has stated, ‘When I had been in Bareilly Sharīf for rendering services in Dar-ul-Iftā, events revealing instantaneous response of A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ on queries were seen day and night, astonishing the people around. Among these responses, there were some such wonderful answers the parallel of which had never been reported in the past. For example, some query was received, the experts of Dār-ul-Iftā reviewed that and it was felt that some altogether new issue has been raised. As such, it had been obvious that no ruling from Islamic jurisprudence could be found for replying and answer will have to be derived using generic rulings set by Islamic jurists. So, when we entered the court of A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for asking, ‘Strange and altogether new queries are being asked. What methodology

should be adopted?’ A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى replied, ‘It is a very old query. It has been explicitly mentioned on so and so page number of Fath-ul-Qadīr by Ibn-e-Ḥumām, on so and so page number of so and so volume of *Rad-dul-Muḥtār* by Ibn-e-‘Ābidīn, and in Ḥindiyyāḥ and in Khāiriyyāḥ.’ When those books were referred, not a difference of single dot was found in the mentioned page number, line and contents. This divine bestowed virtue and talent of A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى always kept the scholars astonished.’ (*Ḥayāt-e-A’lā Ḥaḍrat*, vol. 1, pp. 210)

May Allah عَزَّوَجَلَّ have mercy upon him and may He forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Memorising the Quran in just one month

Sayyid Ayyūb ‘Alī رَحْمَةُ اللهِ تَعَالَى has stated that one day A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى said, ‘Some unaware people write the title of ‘Ḥāfiẓ’ with my name whereas I don’t deserve it as I am not a Ḥāfiẓ of the Holy Quran.’ Sayyid Ayyūb رَحْمَةُ اللهِ تَعَالَى further said that A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى started memorising the Quran from the very same day. Probably, the duration for that memorization was from having made the Wuḍū for Ṣalāt-ul-‘Ishā to the commencement of Jamā’at of Ṣalāt-ul-‘Ishā. A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى memorised one Pārah (part) every day and he finished the 30th Pārah on the 30th day.

On one occasion, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'I have memorized the Holy Quran in sequence making efforts. I have done so in order that the utterance of the people who write 'Ḥāfiẓ' as a title with my name may not turn out wrong.'

(Ḥayāt-e-A'lā Ḥaḍrat, vol. 1, pp. 208)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Love for the Holy Prophet ﷺ

The personality of A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a symbol of profound love for the Exalted Prophet صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. The intensity of the love of A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for the Holy Prophet صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم may be realized by reading his poetic masterpiece 'Ḥadāiq-e-Bakhshish.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has composed poetic lines in praise of the Holy Prophet صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم from the bottom of his heart that testifies to his immense love & admiration for the Most Exalted Prophet صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. He never wrote any poem in flattery of any worldly lord because he had adopted submission and devotion solely for the Exalted Prophet صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم with heart and soul. In fact he was at climax of this attribute of his. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ expressed these sentiments in the following couplet:

Inḥayn jānā inḥayn mānā na rakḥā ghayr say kām
يَلٰلِیْهِ الْحَمْدُ *Mayn duniyā say Musalmān gayā*

Refraining from flattering the lords

Once, various poets composed poems in the praise and compliment of the Count of Nanpara (district Bahraich-UP, India). Some people requested A'lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ to compose a poem in praise of that count. In reply to this, A'lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ wrote a Na'at in praise of the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم with the following opening couplet:

*Woh kamāl-e-ḥusn-e-Ḥuzūr ḥay kay gumān-e-naqṣ jaḥān naḥīn
Yehī phūl khār say dūr ḥay yehī sham'a ḥay kay dḥuwān naḥīn*

Meanings of difficult words: *Kamāl* = Perfection, *Naqṣ* = Imperfection, *Khār* = Thorn

Explanation of Razā's poetry: The elegance and majesty of the Most Beloved Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم of Allah عَزَّوَجَلَّ is at the highest degree of perfection i.e. he is ideal in these attributes. He صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم is absolutely flawless - imperfection is not conceivable in him. Every flower carries thorns at its stem but the fragrant bloom of Āminah's flower bed is absolutely free from thorns. Every candle is replete with the smoke which is a sort of flaw in it, but the Beloved Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم is that bright candle in the domain of Prophets that is smokeless i.e. absolutely flawless.

And in the closing couplet, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى phrased the word 'Nanpara' so beautifully:

*Karūn madḥ-e-aḥl-e-duwal Razā paṛay is balā mayn mayrī balā
Mayn gadā ḥūn apnay Karīm kā mayrā Dīn pāra-e-nān naḥīn*

Meanings of difficult words: *Madḥ* = Praise, *duwal* = wealth, *Pāra-e-Nān* = Piece of bread

Explanation of Razā's poetry: A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى has stated, 'Why should I admire the rich? I am beggar of the court of the Benevolent Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. My religion is not for Pāra-e-Nān.' 'Pārah' means a piece and 'Nān' means bread. So it implies, 'It is none of my business to earn my bread by flattering the worldly lords.'

Beholding Mustafa ﷺ in wakefulness

When A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى went to perform Hajj for the second time, he kept reciting Ṣalāt & Salām in front of the sacred tomb till late night with the desire of beholding the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but, in the first night, he was not predestined to be blessed with that grand privilege. On this occasion, he wrote a famous lyric in whose opening couplet he expressed the hope of attachment with the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

*Woḥ sūay lālah zār phirtay ḥayn
Tayray dīn ay bahār phirtay ḥayn*

Explanation of Razā's poetry: Get bloomed O Spring. Look! The Sovereign of Madinah ﷺ is coming towards the flower bed.

In the closing couplet, he expressed his worthlessness in a highly melancholic mood:

*Koī kyūn pūchay tayrī bāt Razā
Tujh say shaydā hāzār phīrtay hayn*

(In the second line of the above couplet, A'lā Ḥaḍrat رحمه الله تعالى عليه humbly used the word 'Sag [i.e. dog]' for himself, however, Sage-Madinah has written 'Shaydā' - one who is deeply in love).

Having presented the lyric, while he was sitting reverentially waiting for beholding, his fortune smiled as he was blessed with beholding the Holy Prophet ﷺ with open eyes in wakefulness. (*Ḥayāt-e-A'lā Ḥaḍrat, vol. 1, pp. 92*)

سُبْحَنَ اللَّهِ عَزَّوَجَلَّ! May we be sacrificed on those eyes that beheld the Most Beloved Prophet ﷺ of Allah عَزَّوَجَلَّ in wakefulness! He was deservedly blessed with this privilege as he was deeply devoted to the Holy Prophet ﷺ and engrossed in his love, which is evident from his poetry.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Glimpses from character

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'If someone would split my heart into two pieces, he will see لَا إِلَهَ إِلَّا اللهُ inscribed on one piece and مُحَمَّدٌ رَسُولُ اللهِ on the other.' (*Sawānīḥ Imām Aḥmad Razā*, pp. 96 – *Maktabah Nūriyyah Razawiyyah, Sukkur*)

Tāj-dār-e-Ahl-e-Sunnat, Shaḥzāda-e-A'lā Ḥaḍrat, Ḥuḍūr Muftī A'zam Hind Maulānā Mustafā Razā Khān عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى says in Sāmān-e-Bakhshish:

Khudā صَلَّی اللهُ تَعَالَى عَلَیْهِ وَاٰلِهٖ وَسَلَّم aik per ḥo to aik per Muhammad
Agar qalb apnā dau pārah karūn mayn

In the eyes of the eminent and respected scholars and saints of his time, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was fully captivated in the love of the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّی اللهُ تَعَالَى عَلَیْهِ وَاٰلِهٖ وَسَلَّم. He was often found gloomy due to being away from the Holy Prophet صَلَّی اللهُ تَعَالَى عَلَیْهِ وَاٰلِهٖ وَسَلَّم. Whenever A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would read the blasphemous statements written by the 'paid blasphemers', tears would well up in his eyes. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ forcefully refuted them so that they may be diverted to writing against him in reaction rather than against the Exalted Prophet صَلَّی اللهُ تَعَالَى عَلَیْهِ وَاٰلِهٖ وَسَلَّم.

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ often felt proud that Allah عَزَّوَجَلَّ has made him a shield for the protection of the glory of the Noble

Prophet ﷺ in those times. He would refute their blasphemous statements forcefully and bitterly so that they become engaged in using their energy against him and, for that span, they could not blaspheme the Beloved and Blessed Prophet ﷺ. He says in Ḥadāiq-e-Bakhshish:

Karūn tayray nām pay jān fidā

Nā bas aik jān dau jahān fidā

Do jahān say bhī nahīn jī bhārā

Karūn kyā kařořon jahān nahīn

A'lā Ḥaḍrat رحمه الله تعالى عليه never let the poor return without donating. He رحمه الله تعالى عليه would always help them. Even in the last moments of his life, he رحمه الله تعالى عليه made a will to his relatives to look after the poor, serve delicious food to them and never rebuke them.

A'lā Ḥaḍrat رحمه الله تعالى عليه would often remain busy with writing and compiling books. He رحمه الله تعالى عليه would always offer Ṣalāh with Jamā'at in Masjid. He رحمه الله تعالى عليه would consume very little food.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Reverential sitting posture during Milād

In Milād Sharīf, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى used to sit in reverential posture like that of Ṣalāh throughout the Milād session and he would stand up for invoking Ṣalāt-o-Salām at the instant of mentioning of the blessed birth. He would deliver sermon from the pulpit for four to five hours sitting constantly in the same reverential posture.

Would that we, the slaves of A'lā Ḥaḍrat, adopt the virtue of sitting in that reverential posture whilst reciting or listening to the Holy Quran, attending Sunnah-inspiring Ijtimā'āt, Madanī Muḥākaraḥ, Madanī Ḥalqaḥ etc. (*Sawānīḥ Imām Aḥmad Razā, pp. 119*) (*Ḥayāt-e-A'lā Ḥaḍrat, vol. 1, pp. 98*)

A unique way of sleeping

At the time of sleeping, Ala Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى would place his thumb on his index finger forming the word 'الله'. He would never stretch out his legs while asleep. He would sleep along his right side with both hands combined and placed under his head. He رَحْمَةُ اللهِ تَعَالَى would then bend his legs. In this way his body would portray the word 'مُحَمَّد' (*Ḥayāt-e-A'lā Ḥaḍrat, vol. 1, pp. 99*)

These are the unique manners of the devotees of Allah عَزَّوَجَلَّ and the lovers of His Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

*Nām-e-Khudā hay hāth mayn nām-e-Nabī hay zāt mayn
Muhr-e-ghulāmī hay paṛī, likhay huway hayn nām do*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The train kept halted!

Janāb Sayyid Ayyūb ‘Alī Shāh رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has reported: Once, A’lā Ḥaḍrat رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ was travelling from Pilibhit to Bareilly by railway train. During the journey, the train stopped at Nawāb Ganj station for two minutes. The time of Maghrib Ṣalāh had started. As soon as the train halted, A’lā Ḥaḍrat رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ started offering Ṣalāh in the train having invoked Takbīr-e-Iqāmat. There were probably five persons who joined A’lā Ḥaḍrat رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ in Ṣalāh. I was also amongst them. Just before joining the Ṣalāh, I chanced to glance at the non-Muslim station guard, who was waving the green little flag. I looked outside from the window and found that the line was clear for departing the train. But the train did not move. A’lā Ḥaḍrat رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ completed all the three Farḍ Rak‘āt with full composure and at the instant when he had paid Salām towards the right, the train departed. The invocation of سُبْحَنَ اللَّهِ عَزَّوَجَلَّ, سُبْحَنَ اللَّهِ عَزَّوَجَلَّ, سُبْحَنَ اللَّهِ عَزَّوَجَلَّ voiced from the tongues of the followers unintentionally.

The point to be considered in this miraculous marvel is that if Jamā'at had been offered at the railway platform then it could have been said that the guard prevented the train from departure having seen the Saint of Allah ﷺ offering Ṣalāh. Since Ṣalāh was offered inside the train, it cannot be conceived that the guard would have seen the beloved of Allah ﷺ offering Ṣalāh inside the train in such a short time and thence delayed the departure. (*Ḥayāt-e-A'lā Ḥaḍrat, vol. 3, pp. 189-190*)

May Allah ﷺ have mercy upon him and may He forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Woh kay us dar kā ḥuwā khalq-e-Khudā us kī ḥū

Woh kay us dar say phirā Allah us say phir gayā

(*Ḥadāiq-e-Bakhshish*)

Explanation of Razā's poetry: One who becomes truly devoted in the court of the Beloved and Blessed Prophet ﷺ, all creatures of Allah ﷺ become his obedient and the one who disregards this blessed court is rejected from the merciful court of Allah ﷺ.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

His books

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ wrote approximately 1000 books on different topics. He wrote millions of 'Fatāwā (religious rulings)' from the period 1286 A.H. to 1340 A.H., but unfortunately, all of them could not be recorded. Those which were copied have been compiled under the title 'الْعَطَايَا النَّبَوِيَّة فِي الْفَتَاوَى الرَّضَوِيَّة'.

The latest edition of 'Fatāwā Razawīyyah' consists of 30 volumes, 21656 pages, 6847 question-answers and 206 booklets. (*Fatāwā Razawīyyah, vol. 30, pp. 10 – Razā foundation, Lahore*) His thorough knowledge of Quran, Aḥādīṣ, Fiqh, Manṭiq (logic) etc. can be judged only by a deep study of his Fatāwā. An ocean of argumentation is turbulent in each Fatwā. The names of seven booklets of A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ are:

1. سُبْحَنَ السُّبُوح عَنْ عَيْبِ كِذْبٍ مَقْبُوح رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: A'lā Ḥaḍrat wrote this booklet condemning those who slander Allah عَزَّوَجَلَّ by associating the vice of 'telling lies' with Him. This booklet was a death blow to the opponents' fabricated standpoint. (2) مَقَامِعُ الْحَدِيد (3) وَالْعُلَى (4) الْأَمْنُ وَالْعُلَى (5) حَيَاتُ الْمَوَات (6) السُّيُوفِ الْهِنْدِيَّة (7) الْكَوْكَبُ الشَّهَابِيَّة

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Translation of the Holy Quran

The Urdu translation of the Holy Quran done by A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is superior to all other Urdu translations of the present era. The translation done by A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is called 'Kanz-ul-Īmān.' A'lā Ḥaḍrat's spiritual successor, Maulānā Sayyid Na'īmuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي has added marginalia titled Khazāin-ul-'Irfān and Shaykh Muftī Ahmad Yār Khān عَلَيْهِ رَحْمَةُ الْحَقَّان has appended marginalia titled Nūr-ul-'Irfān in Kanz-ul-Īmān.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The sad demise

Deriving the year of his demise from Part 29 verse 15 of Sūrah Ad-Dahr of the Holy Quran, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ disclosed about his demise four months and twenty two days before the demise. There are 1340 numerals in that verse according to 'Ilm-e-Abjad and 1340 Ḥijrī is his death year as per Islamic calendar. That Qurānic verse is:

وَيُطَافُ عَلَيْهِمْ بِأَنْيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ

Rounds of silver utensils and goblets will be there for them.

[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Sūrah Ad-Dahr, Verse 15)

(Sawānīḥ Imām Aḥmad Razā, pp. 384)

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 25th Ṣafar-ul-Muḥaḍḍar 1340 Ḥijrī (1921) on Friday at 2:38 p.m. according to India times (at 02:08 p.m. according to PST). As soon as the Mūāzzin uttered حَيَّ عَلَى الْفَلَاحِ, A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat, Mujaḍḍid of Ummah, Revivalist of Sunnah, Eradicator of Bid'ah, Scholar of Sharī'ah, Guide of Ṭarīqah, 'Allāmah Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shah Imām Aḥmad Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ departed from this world.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١﴾

Today, his blessed shrine is the focal point for visitors in Bareilly Sharīf.

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Wait in the court of the Holy Prophet ﷺ

On 25th Ṣafar-ul-Muḥaḍḍar (1340 A.H.), a Syrian scholar dreamed in Baīt-ul-Muqaddas that Imām Aḥmad Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was present in the grand court of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; Holy Prophet's Companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and Auliya were also present and there was utter silence. It seemed as if they were waiting for someone. The Syrian scholar humbly asked the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! May my parents be sacrificed on

you! Who is being awaited?’ The Holy Prophet ﷺ replied, ‘We are waiting for Aḥmad Razā.’ The scholar asked, ‘Who is Aḥmad Razā?’ The Beloved Prophet ﷺ replied, ‘He is a native of Bareilly in India.’ When the saint awoke, he immediately journeyed from Syria to Bareilly Sharīf to meet A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, but to his dismay, he learnt that A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had passed away on the same day (i.e. 25th Ṣafar, 1340 A.H.) when he dreamt the Holy Prophet ﷺ waiting for ‘Aḥmad Razā.’ (*Sawānīḥ Imām Aḥmad Razā*, p. 391)

Yā Ilāhī jab Razā khuwāb-e-girān say sar uṭhāye

Dawlat-e-baydār-e-‘ishq-e-Mustafa kā sāṭh ḥo

(Ḥadāiq-e-Bakhshish)

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Sag-e-Ghaus-o-Razā:

Muhammad Ilyas Qadiri Razavi عَفِيَ عَنْهُ

25th of Ṣafar-ul-Muzaffar, 1393 Ḥijrī

31-03-1973

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اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِهِٖ وَسَلَّم اِنَّكَ تَعْلَمُ مَا نَقُولُ يَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِهِٖ وَسَلَّم

BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ'**

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ.



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